2: Mitchell E-5 (1946-1949) 1956 FT7 Yao FT7

APPENDIX A

ECONOMIC DATA

AMOUNT AND VALUE OF TOBACCO BOUGHT IN JALASI-KAWINGA AREAS 1943-49

Year	Growers	Amount in lbs.	Cash Value £	Av. Price per Grower (pence per lb.)	Lbs. per Grower	Cash per Grower £ s. d.
1942/3	1053	393,964	6695	4·08	373	6 6 9
1943/4	2106	465,477	7044	3·63	221	4 0 0
1944/5	1792	464,009	8025	4·15	259	4 8 5
1945/6	1246	269,212	3067	2·84	216	2 9 3
1946/7	1074	127,237	6471	12·41	119	6 0 6
1947/8	918	116,590	4020	8·28	127	4 7 5
1948/9	1570	132,832	5033	9·18	85	3 4 3
1948/9	1323	171,865	5206	9·60	130	4 0 0

AGRICULTURAL PRODUCE BOUGHT IN KAWINGA-JALASI AREAS AT NAMWERA, LIWONDE, MLOMBA, NYAJA, NYAMBI, AND MASUKU MARKETS. AVERAGE FOR THE YEARS 1943-47 INCLUSIVE

(in 1000 lb.)

Year	Maize	Groundnuts	Rice	Beans
1943	23·6	1395	94·0	31·0
1946	301·4	1268	80·4	34·6
1947	nil	1465	122·8	2·8
Total	325·0	4128	277·2	68·4
Average	41·6	1376·1	92·4	22·8

LIVESTOCK CENSUS IN KAWINGA-JALASI AREAS, 1947

(Jalasi, Kawinga, Liwonde and Nyambi, and Malemia areas)

Goats	Sheep	Pigs	Cattle
4319	2498	4	225*

* Most of these are owned by White settlers.

2: Mitchell E-5 (1946-1949) 1956 FT7 Yao FT7

STOCK HELD AT AN INDIAN-OWNED STORE IN CHIOSA VILLAGE, 1948

(Prices where I recorded them)

●435 Cloth at 2/- to 4/6 a yard.
443 Blankets at 8/- to 20/- each.
Women's blouses, 6/9 each.
Men's vests.
Shirts and shorts (together 18/-).
Moslem men's caps.
Scarves.
Sewing thread.
Cooking utensils—Pot diam. 6 in., 7/6.
Tin plates, 2/- each.
Hoes, 2/10 to 3/6, according to size.
Salt (1*d.* a cup holding about 4 oz.).
Soap (1*d.* or 2*d.* per tablet, according to size).
Tobacco (1*d.* and 6*d.* a packet).
Cigarettes at 1*d.* a packet of 10.
Tea, 1/6 lb.
Drink glasses.
Ink.
Exercise books.
Playing cards.
Shoe polish.
Shoe whitening.
Pads.
Envelopes.

STOCK CARRIED BY AFRICAN CANTEEN, I.E. SMALL SHOP HOLDER

12 jars of solid brilliantine.
80 cakes of blue soap.
120 cakes of red soap.
100 packets of 10 cigarettes.
100 packets of tobacco.
6 small mirrors.
25 strings of beads.
60 lb. of coarse salt.

3: Stevens D-5 (ca. 1912) 1922 FYI Yao FYI

302 Shaving is a rite practised in mourning.[1] Some old men and women, especially medicine men, make a practice of never cutting the hair and never washing it (Pl. VII, fig. 8). One occasionally sees beauties with very long hair in the villages.

The Yao do not follow the Angoni practice of tying up into tags the hair which has been allowed to grow long with palm leaf string, but they sometimes tie up a single wisp and make it up with medicine; this is called *kutanshi* or *ujanshi* (plur.).

The scalp may be shaved in various fashions. Among men, it is quite common to trim the hair on the forehead, *ku-ejilila*; they must not, however, trim the hair behind (Pl. XVIII, fig. 2). Women, on the contrary, trim both in front and back; a man doing so would be laughed at. A woman for the ceremony of *Litiso* shaves the front hair a little higher still, but she must be careful not to do so at other times, otherwise she would make herself a laughing stock (Pl. XVIII, fig. 10). The hair is sometimes shaved on either side of the middles in front, in imitation of temporal baldness; both baldness and this method of shaving are called *nanwanse* (Pl. XVIII, fig. 4). Or again, among old Yao men the crown is shaved; this and natural baldness are called *lukusi* (Pl. XVIII, fig. 5). It is a fashion much affected by old men and great annoyance is caused them by any young upstart who does the same. Other methods include for men *nyalu*, "a rat's path," an antero-posterior median line shaved (Pl. XVIII, fig. 9); *tapitapendaja*, two shaved lines made from back to front on either side of the head (Pl. XVIII, fig. 3); for men and women, *kpandalanda*, "the garden *ja* (dead) overgrown", one lateral half of the head shaved (Pl. XVIII, fig. 7); for men, *nakasha* a crest of hair left along the mid-line, both sides of the head being shaved (Pl. XVIII, fig. 8); *wanzi* (*akilemba aha wanzi*), "the moon," a crescent shaped area shaved on one or both sides of the head (Pl. XVIII, fig. 6).

The eyebrows and eyelashes are always left to grow normally among the Yao.

The Yao man used to take great pride in his beard; it was the object of a good deal of washing and combing. It grew to considerable length and was not cut or trimmed, but the hair growing down low over the throat was shaved, as was also the hair immediately below the mouth on the under lip and the moustache, as it was thought to get in the way when drinking. The whiskers were allowed to grow like the beard.

832 Hair on the skin or upper lip of a woman is rarely seen and on account of its rarity is much prized. Such hairs have a monetary value for making medicines, a single hair being sold for eight yards of calico or two shillings. Body hair is considered to be a sign of strength; on the chest, it is known as *shangalanse* (*ku-shangalanse*, to be strong). Body hair including hair on the back is by no means as rare as has been supposed. Sir H. H. Johnston says that he has never seen it,[2] a statement which shows lack of observation. The hair on the forearms and thighs is called *shanja ya shambanda*; Hetherwick translates this word,[3] I think wrongly, as hair on the body. Body hair is never removed in any way. A man named Katundaki ("the little vulture") of Ulumba had a very large amount of body hair; he was likened to a baboon and was a source of much interest to the children who saw him.

[1] This supra, p. 294. [2] British Central Africa, op. cit., p. 395. [3] Op. cit., p. 111.